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New York United War Work Campaign

One nation--one cause

New York

1918

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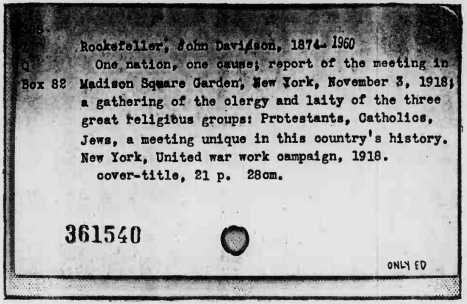
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One Nation—One Cause

Report of the Meeting in Madison Square Garden
New York, November 3, 1918

A Gathering of the Clergy and Laity of the three great religious groups Protestants—Catholics—Jews

A Meeting unique in this Country's History

IN BEHALF OF THE
UNITED WAR WORK CAMPAIGN
NEW YORK
1918

THIS pamphlet contains a record of the proceedings of the United Mass Meeting of clergymen and laymen, held in Madison Square Garden, New York City, November 3, 1918, to inaugurate the Greater New York United War Work Campaign.

The suggestion of holding such a meeting was received with enthusiasm by the representatives of the various religious faiths who came together to give it consideration. The most significant feature of the meeting was not that Madison Square Garden was crowded to its capacity and throngs turned away, but rather that such a gathering should have been held. The whole spirit of the occasion represented an important step of progress in our understanding of the Fatherhood of God and the Brotherhood of Man.

As Chairman of the Greater New York Committee of the United War Work Campaign, I have felt that a full and permanent record of this meeting should be made, and have therefore ventured personally to publish it in this form.

JOHN D. ROCKEFELLER, JR.

New York, January 7, 1919

COMPLIMENTS OF
JOHN D. ROCKEFELLER, JR.

26 BROADWAY
NEW YORK

1 April 1920 - U.R.W.

One Nation—One Cause

The Story of the meeting
as told by the *New York Sun*
November 4, 1918

IN Madison Square Garden yesterday afternoon Billy Sunday's rollicking choir led the singing at a meeting which was opened by the Episcopal Bishop of New York, carried along by a Jewish rabbi and closed by the venerable Cardinal Archbishop of Baltimore.

It was the mass meeting of the seven branches of war workers, the United War Work Campaign, a tremendous outpouring of religious-minded men and women practically devoted to the welfare of the souls and bodies of America's fighting men.

Before the firemen and policemen slammed shut the portals of the Garden, pretty much everybody and everything was inside except bigotry, intolerance and sectarian prejudice.

There was no niche or corner for any of these mediævalisms, for Catholic and Protestant and Jew, sinking ancient differences, had come together in perfect unity of idealism and aim, bent only toward their country's good and glory.

It was the kind of meeting which inspired all participants to look upon each other with new admiration and fresh respect.

"The Most Significant Meeting of the War"

Charles E. Hughes, who was Chairman, thought it was the most significant meeting of the war. So said John D. Rockefeller, Jr., holding that the meeting represented the greatest voluntary altruistic effort which any people have ever been called upon to make.

The Secretary of War, Newton D. Baker, saw in it the concentrated moral purpose of America, and Bourke Cockran assumed that the most important and imposing aspect of the meeting was the meeting itself.

These with Louis Marshall and Rabbi Stephen S. Wise were the witnesses who testified to this and other matters, while 12,000 persons (or whatever number it is that the old Garden can hold when it is solidly jammed) rose to their appeals, to the singing of Caruso and then went away with Cardinal Gibbons' benediction.

In the great meeting of unity and consecration to patriotism without sect or creed, there was no mention of money.

The speeches, all of which rose spontaneously to the extraordinary high significance of the event, had to do with great purposes, with great ideals and with the glory of a country perfectly united.

All doubt as to popular interest disappeared long before the doors of the Garden were thrown open. But it was inside and upon the platform itself that the truest spirit and meaning of the coalition of sects and creeds were felt.

Melting Pot of Creeds

Here one observed a noted Jew seated beside a famous Catholic—Henry Morgenthau and Bourke Cockran—or a Catholic prelate arm in arm with a dignitary of Protestantism—Mgr. John J. Dunn with Bishop David H. Greer—or a famous Baptist intent that a Knight of St. Gregory should have a place at the forefront—Charles E. Hughes and Morgan J. O'Brien.

And throughout these amenities much more was apparent than kind words and compliments. The thing that illuminated all was earnest expression of Americanism and patriotic service.

The stenographer's report of the meeting is printed in the following pages:

John D. Rockefeller, Jr.

Temporary Chairman

Right Reverend Bishops, Honored Guests and Friends:

It is my privilege, as the Chairman in Greater New York of the United War Work Campaign, to open this meeting, and to introduce the presiding officer.

We are here today in the interests of the greatest voluntary, altruistic endeavor which any people have ever been called upon to make. This endeavor is known as the United War Work Campaign. It includes the seven organizations which the Secretary of War and the Secretary of the Navy have authorized to do work for the soldiers and sailors, not only of this land but of other lands.

Working to a Common Goal

You well know that these organizations, although in the past operating independently, are all directing their efforts toward a common goal, namely, that of supplying for the soldiers and sailors, wherever they may be, the atmosphere and the surroundings and the recreations of home. It augurs well for the future of this country that the one thing which these brave men who are fighting across the seas think of most tenderly and yearn for most truly, is the home which they have left behind.

At the request of the President of the United States, these seven organizations are co-operating closely and sympathetically in the promotion of their common aim and purpose.

Some people are wondering whether, in the event of an early peace, the great sum of money which this campaign has been organized to raise, will be needed. Let me tell you very emphatically, that if peace were declared tomorrow, this vast sum would be needed even more than if the war were to continue another year.

We know well that many months must elapse after hostilities have ended before the troops can be brought back home again, and many months more must pass before the demobilization can be completed. During these months of inactivity and of waiting, the men in uniform will need as they have never needed before, the sympathetic co-operation and friendly ministration that these seven organizations are equipped to give them.

This assemblage is unique in the history of our country. Here, for the first time, are gathered together representatives, both clerical and lay, of the three great religious groups, the Protestants, the Catholics and the Jews. Without surrendering the faith that is dear to each, all are gladly minimizing points of difference and uniting in a solid company to uphold these splendid soldiers and sailors who are fighting that tyranny and oppression may be ended, that the rule of might may be put down, and the rule of right enthroned.

United Behind the Service Star

This gathering represents the united American people.

A little French girl became possessed of a tiny American flag. She prized it greatly. An American, seeing the flag, offered the child a franc for it, but she declined to part with her valued possession. The price was raised to two francs, to five francs, to ten francs, but the child was unmoved. Finally fifteen

francs were offered, whereupon the little peasant girl said, "Monsieur, you do not understand; it is not the flag, but my heart that I cannot sell."

It is not our prejudices, our preferences, that we cannot part with, but the welfare of our soldiers and sailors and the unity in spirit and in action of the American people that we must not part with at any price.

It is eminently fitting that the presiding officer of this great meeting should be a man of broadest human sympathy, of profound religious conviction, who has rendered great public services to his country, both in office and as a citizen. Such a man is to occupy this position today, and it is my privilege to turn over the conduct of this meeting to the Honorable Charles E. Hughes.

Hon. Charles E. Hughes—

The most appropriate beginning of this important service is the singing of our great hymn "America." The audience then sang **"America."**

My country 'tis of thee,
Sweet land of liberty,
Of thee I sing.
Land where my fathers died,
Land of the pilgrims' pride
From every mountainside
Let freedom ring

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

Invocation

Right Rev. David H. Greer, D. D.

Lord, God of Hosts, in whom is our hope and our trust, we ask Thy blessing on this American nation, on the whole body of its citizenry, and especially at this time upon its soldiers and its sailors on whom the stress of battle has fallen, and upon whom it presses so heavily and so hard.

Great and gracious Father, heal and protect them, guard and defend them, both in soul and body, in facing foes without and fighting foes within.

To this end we ask Thy blessing upon this meeting, under various religious and beneficent agencies and societies gathered and represented here in the fellowship of a common love, both for God and man. In that grace of fellowship may they strive and labor together for the protection of those who, on land and sea, are defending and protecting us.

Give to this American nation the disposition gladly, willingly, in sacrifice, to give to these religious societies freely and willingly of their substance and their support, that they may minister more helpfully to the welfare of those who counting not their lives dear unto themselves, are making sacrifice for them and for us.

May that grace of fellowship represented here today continue and abide in the coming days of peace as in the present time of war. May that grace of fellowship in mercy and in all good works be the greatness and the glory of this American people. And to Thy name, O great and gracious Father, shall be the praise and the honor both now and evermore. Amen.

Chairman Hughes:

We shall now recite in unison the 24th Psalm, led by

Rabbi Stephen S. Wise

The 24th Psalm

The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.

2 For He hath founded it upon the seas, and established it upon the floods.

3 Who shall ascend into the hill of the Lord? or who shall stand in His holy place?

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6 This is the generation of them that seek Him, that seek thy face, O Jacob. Selah.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, He is the King of glory. Selah.

Song—"O GOD, OUR HELP IN AGES PAST"

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure.

Before the hills in order stood,
Or earth received its frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

O God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

Prayer

Rev. Hugh Black, D. D.

Let us pray.

O God, in whom our fathers trusted and were not confounded, we come to Thee, we bring to Thee our nation's case and cause. In humility, in deep sincerity, we believe and have believed in the justice and necessity of that cause.

O Thou that searchest the hearts of men, try us and see if there be any wicked way in us.

Humbly we beseech Thee for a blessing upon the deepest interests of this country. We pray for Thy servant, the President of these United States, for his cabinet, and the whole Government of the land, and for those in authority among the Allied nations, that great grace and wisdom may be given to them.

We pray for the victory which we believe alone can establish peace in

righteousness, and so we pray for our Army and Navy and Air Force, and those of the Allied nations.

We pray for those that have gone from us to make, if need be, the ultimate sacrifice. Bless, O God, and keep them, and care for them, and give them courage in the hour of danger and mercy in the hour of victory. Keep them from the evil that is in the world. Above all, grant that we as a whole nation may keep in mind the deeper interests ever at stake.

Save us, we beseech Thee, from forgetting Thee in any of our ways, and so we pray for great consecration of this nation to the highest ends of Thy Kingdom. May Thy Kingdom come in its beauty and in its power, the Kingdom which is righteousness and peace and love and joy, until the very kingdoms of this earth have become the Kingdom of God and His Christ.

Purify our ambitions, O Lord we beseech Thee, and grant that with clear hearts we may stand in Thy will and walk in Thy way.

Be with these great organizations in their labor of love, and may they feel that they have back of them the complete support of this whole people; so give to this people generosity of heart, and may they understand the large ends that Thy servants have and are serving.

And now, O God, forever our hope is in Thee. We give to Thee a renewed consecration to Thy service, and to Thy will, that Thy Kingdom may come in us and through us.

O God, merciful and gracious, we bring to Thee the whole world in its tragedy and misery, and our only comfort is to remember that it is Thy world. The burden is too heavy for us to carry, but we believe that Thou hast a purpose with the world, a purpose of love, a purpose to redeem, and we are content so to believe, and we only ask to be in the line of Thy purpose, to be used by Thee as Thy servants.

Mercifully hear our prayers on behalf of those who mourn, and all in distress through the agony of this time. These prayers we make out of a full heart, praying that the unity of spirit so symbolized here this day, and the bonds of peace, may remain with us—that Thy Kingdom may come and Thy will may be done on earth as it is in Heaven. Amen.

Hon. Charles E. Hughes

Fellow-citizens: This is perhaps the most significant meeting of the war.

We have met hitherto to commemorate the anniversaries of epoch-making events, to welcome the distinguished missions from our Allies, to promote our great war loans, to organize and equip our battalions of relief, to pay tribute to the heroic achievements of our brave soldiers and sailors which have thrilled every American heart with intense pride of country, and have given new meaning to our flag as it floats yonder on that long battle-line for liberty.

There is one line in that great hymn of ours, in a verse that we did not sing today, that I always like to repeat: "Land of the *noble free*, thy name I love."

In this meeting there is evidenced the deepest current in our life. Here we stand, Christian and Jew, Catholic and Protestant, united in the ministries of love and faith.

Over there, along that battle front, the tongues of fire are demanding an unconditional surrender, in order that liberty and humanity may have complete victory, in order that the way may be opened to a righteous and therefore an abiding peace.

Breaking Down the Barriers that Separate Human Hearts

But among ourselves there has been an irresistible influence at work achieving its own notable conquests. As unscrupulous military power is being crushed to earth on the battlefield of Europe, so here at home the arrogance of bigotry and prejudice and the antagonisms which separate human hearts are being broken down under this sense of mutual obligation.

To an extent never realized before in our history, we represent, not simply the political principles of a free republic, but the unity of brotherhood with a sense of fellowship which is overcoming every disintegrating force in this great struggle.

That is the lesson of past achievement in the United War Work campaign. That is the motive power of this present endeavor. And what is more even than that, that is the bright promise of the future in the relations that we shall bear to each other in a common service of humanity.

We recognize fully that democracy rests upon the freedom of expression of individual opinion and conviction. We know that religious toleration is essential to the perpetuity of free institutions; civil and religious liberty is the very cornerstone of the republic.

Common and United Service for Human Welfare

But religious toleration and the perception of the possibility and the beauty of unified service to our fellow-men are quite distinct, and in this war there has been a resistless power called forth by its exigencies that has cut a deep channel through which there will flow perennially the common and united service of these great organizations of human welfare.

Wherever the millions of our brave boys are found, either in camp here or abroad, or at the front, there will be found these agencies. There are many names, but one supreme mission.

These are the seven stars of helpfulness, and whether it is the Young Men's Christian Association, or the Young Women's Christian Association, or the Knights of Columbus, or the Jewish Welfare Board, or the War Camp Community Service, or the Library Association, or the Salvation Army, it is the same spirit dominating all of those organizations.

The Forces of Righteousness Learning to Work Together

Our boys, our sons, our friends, our lovers, are learning a new respect for these instrumentalities of good. They are learning to understand them; we are learning to understand them. And in the future the forces of righteousness in this great land will be increased ten-fold, because we have learned to work together.

Ministers and laymen, priests and rabbis, secretaries, field workers, all will feel the inevitable reaction of this new sense of community in interest, this new sense of comradeship.

We must entertain no illusion; the millenium is not going to follow this war. We shall have an abundance of trouble, we shall have great necessity for forbearance with each other, as we exercise our inalienable right of expressing our individual opinions. No one is surrendering his faith, no one is yielding his conviction. We shall worship as we see the truth, with head erect and level eye seeking that of our brethren, as we act according to the dictates of our conscience.

That is true Americanism. Any man who seeks to depreciate his fellow-citizens because of a difference in religious conviction, has not learned the first principle of Americanism.

But while we recognize the obligation in a democracy of expressing the truth as we see it, and while we worship according to our respective faiths, we have learned to know that there is in this world a great variety of human need.

Human hearts need fellowship; human suffering must be ameliorated; lives must be given the fair and free opportunity that we cherish for ourselves; and in every manner of endeavor we must try to make true in fact what we express in political principle when we speak of equality of privilege and opportunity.

Human Need Recognized as Never Before

We are recognizing human need as never before. We are recognizing the means of adjustment to meet it as never before, and in these great agencies organized as they have been and trained as they are in this effort, we shall prepare for these coming days in which victory will give us the opportunity that the race has long waited for, through the diffusion of the privilege of liberty, and by breaking down not the differences of individual conviction, but those barriers of hate and misunderstanding and bitterness, we shall unite to make this world a place of peace, plenty and prosperity, with one unity rooted in a profound religious conviction which no differences of mode or particular principle can disturb.

Now, the United War Work campaign must go on. We are on the eve of victory. The Germans must yield.

But, as the chairman of the committee has said, whether the war lasts a few months, a few weeks or a year longer, we must maintain these instrumentalities, needed now more than ever, nourishing, fostering, encouraging, inspiring our brave boys; and when they return, these makers of the new America, we shall commit to them with the promise of this unity along the lines of our endeavor, we shall commit to them the country we love, knowing that democracy is not of the flesh but of the spirit; that its forms in themselves are vain, and its only meaning and justification must be found in service to mankind.

Hon. Charles E. Hughes—

I now have the pleasure of introducing to you one of the most eminent representatives of our Jewish brethren. And let me say here that while all the divisions of the religious world, these great divisions, have representation here, I am sure, speaking for myself, and I believe speaking for others, that we are not here as the representatives of divisions, but each with the voice of those whom he may especially represent, speaking the word of unity.

Hon. Louis Marshall

This meeting, and the cause which has convoked it, mark the beginning of a new era in our history.

When the Constitution of the United States was adopted, it was still found necessary to declare that no religious test shall ever be required as a qualification to any office or public trust under the United States, and that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

It was also found necessary to insert in the Constitution of this State the guaranty that the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this State to all mankind.

These principles were a departure from the policies and the practices of the old world, where reigning dynasties restrained liberty of conscience, and where those who dissented from the State religion were subjected to ignominious conditions and were merely tolerated.

The principle of religious liberty sown on American soil has grown mightily for more than a century. Every possible creed has been sheltered and protected, and its votaries have of right practiced its doctrines and lived in accordance with their beliefs.

As a natural consequence there have arisen in the religious life of the country distinct lines of cleavage. Politically, men of all creeds have co-operated in their respective parties. Commercially, and economically, men have been united, regardless of racial or social antecedents.

Until now, however, it has rarely happened that the various religious societies of the country have co-operated for the accomplishment of a unified purpose. Protestants, Catholics and Jews have gone their several ways, and have striven independently for the betterment of those of their own households, and through them for the amelioration of the human family.

One of the First Fruits of the Struggle for World Freedom

And now, behold one of the first fruits of the great struggle for world freedom, in which we are all engaged as a single unit! Our sons are fighting side by side for the preservation of liberty. They recognize no distinction of person, faith or pedigree. As companions in arms, they know but one test—that of loyalty to the flag.

Impressed by this lesson heralded from the battlefields, Protestant, Catholic and Jew have joined hands and are at this moment actively engaged for the accomplishment of the common purpose of providing for the spiritual and social needs of our boys, the defenders of the nation and the protagonists for liberty.

The Augury of a Better Day

It is an inspiring occasion. It is the augury of a better day. It gives promise that the misunderstandings and differences of the past may speedily disappear and be laid away in the same grave that shall mark the end of mediaeval autocracy, despotism and tyranny.

We now understand better than ever before, that the prosperity and the happiness of a nation depend upon the complete unity of its citizens, and that it can only attain its highest development when all prejudices have been banished, and when loyalty and devotion to the national ideals, which alone constitute good citizenship, shall be the supreme test by which men are judged.

"Hath Not One God Created Us All?"

In times like these. when every moment has sacred significance, differences of race and creed are unimportant, and every true man responds to that call of brotherhood, voiced by our ancient prophet, "Have we not all one Father? Hath not one God created us all?"

This does not mean that either Protestant, or Catholic or Jew is called upon to abjure to the extent of one jot or tittle, the religious principles to which he has been devoted. On the contrary, by

adopting the ideal of brotherhood, and by casting aside hateful prejudices, he becomes a better Protestant, Catholic or Jew than ever before, because he dedicates to mankind the essence of those moral concepts for which good men of every faith and every creed have striven during all the centuries.

Recognizing Unselfish and Magnanimous Action

I take pleasure at this time in bearing testimony to and making acknowledgment for the unselfish and magnanimous action of the Young Men's Christian Association and of the Knights of Columbus, who, by kindly assistance cheerfully rendered, have enabled the Jewish Welfare Board to overcome the many difficulties which it has encountered under new and unusual conditions. Protestants and Catholics have ministered to the needs of our Jewish boys in camp and on the battlefield, in hospitals and at the hour of death; and we on our part have striven, to the extent of our power, to lend to their sons a helping hand in the hour of trial.

And now together we are appealing to all Americans to supply the funds with which to further the welfare of our soldiers and sailors at the fighting front, on the sea, and in the various camps and cantonments. Every dollar collected is to be shared by the seven activities under whose auspices this campaign is conducted. Every dollar of the great sum that is asked for will be required for the promotion of the religious, social and physical welfare of all of our sons.

The Unquestioned Need

General Pershing has testified to the unquestioned necessity of the work which these agencies have done and are doing because of its salutary effect on the morale of the army. To know that those at home are thinking of them and are caring for their comfort and ease of mind, to feel that cherished ties have not been severed, and that they are not bereft of the ministrations of human love, is an encouragement to our men and an inspiration to noble deeds.

Happily, the hour of victory has come. The ends for which we have fought, the destruction of militarism and autocracy, are about to be realized. The trials of battle will soon be over, but the needs of the welfare agencies for which we are seeking funds will be as great as ever—as Mr. Rockefeller has said—and will continue until all of our boys have returned to their homes and their families. The trying days of an accomplished victory are before us. Were peace proclaimed today, a year would elapse before our two million men could once more be with us. They have displayed remarkable heroism and enthusiasm. They have been amenable to military discipline, and have evinced the cheerful self-restraint of noble manhood. They will now more than ever require advice, guidance and instruction. They will crave opportunities for social entertainment. They must depend upon the facilities which these seven organizations can give them, for self-development.

Another Glorious Chapter of American Citizenship

Without fear in conflict, let them return to us when the battle has been won, without reproach, to write another glorious chapter in the history of American citizenship.

Next was sung "The Star Spangled Banner" and as an encore "Over There."

Enrico Caruso

Oh! say can you see, by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, through the perilous fight,
O'er the ramparts we watched were so gallantly streaming?
And the rockets' red glare, and bombs bursting in air,
Gave proof through the night that our flag was still there!
Oh! say, does that Star Spangled Banner yet wave
O'er the land of the free and the home of the brave?

Hon. Charles E. Hughes—

We shall now have the pleasure of listening to that distinguished representative of the Catholic faith,

Hon. W. Bourke Cochran

Your Eminence, Right Reverend Prelates, Reverend Clergy of every Denomination, Mr. Chairman, Ladies and Gentlemen:

The importance of this meeting has been described in felicitous and forceful terms by the distinguished gentleman who recently stepped down from the bench of the Supreme Court of the United States, and who exercises here the functions of chairman in a manner entirely commensurate with the dignity of that tribunal, and also by my friend who spoke particularly for members of the Jewish faith.

The Meeting—an Auspicious Advance in the Relations of Civilized Men

To me its most important and imposing feature is the gathering itself. For it embodies what I believe will prove to be the most auspicious advance ever accomplished in the relations of civilized men to each other.

In assembling here under the conditions described by the previous speakers, we have progressed far beyond the line of mere religious toleration. Religious toleration is based on the assumption that men of radically different beliefs may, in spite of them, succeed in co-operating for a patriotic purpose by completely ignoring their religious divisions.

But this assemblage is itself conclusive, triumphant demonstration that in order to combine for effective civic action it is not necessary that Americans should suppress all mention of their separate creeds; but on the contrary that union of the whole population for patriotic purposes, far from being impeded or prevented by differences of faith, is actually promoted by freest exercise and openest profession of the most widely divergent spiritual beliefs.

As Mr. Hughes has well said, and as Mr. Rockefeller said before him, here for the first time in history, Jew and Christian, Catholic and Protestant of every denomination, have come together in close and cordial union, not by ignoring

their religious differences but by actually utilizing them to make our nation more effective in the great cause of establishing liberty and justice throughout the world.

The capital lesson of this gathering is the glorious truth it proclaims and establishes, that no belief which any of these creeds inculcates—no rite which any of them prescribes—can have any other effect upon the soldier who professes and observes it than to make him a braver and better upholder of our flag, a fitter and doughtier champion of our civilization—of that civilization built upon the law which is embodied in the Ten Commandments, which the Jewish Prophets enforced, which was expounded and expanded in the Sermon on the Mount.

With the merits of these differing creeds this gathering does not concern itself. That is a matter each one will determine for himself, according to the light which he has been given. But the influence which any one of them can exercise on the fighting value of the soldier is a matter that deeply concerns us all, and the whole human family.

Many in this assemblage reject doctrines—regarding them probably as extravagant and absurd—which others cherish beyond all material possessions. But so long as the man who accepts them is for that reason a better soldier, we are here combining our resources for the purpose of providing agencies through which his faith will be strengthened and he himself made more fervent in professing it, more diligent in practicing it.

The Essential Thing is Unity

I know that a great number—probably the vast majority—of this audience disbelieves utterly the doctrine of Transubstantiation. But everyone here realizes—thank God the whole community has become wise enough and broad enough to see—that the Catholic soldier who receives in Communion what he believes to be his God, his Creator—not an effigy or a representation of Him—but God Himself—the Creator of this earth on which he stands, of the heavens above his head, of the planets circling around the sun, of the constellations sweeping their majestic courses through the midnight sky—of the whole universe with everything that it contains, animate and inanimate, visible and invisible—could never deliberately dishonor that God. And there is no way by which he could dishonor him so grievously as by betraying lack of courage in the face of the enemy.

And so without regard to what many of us may think about the truth of this doctrine, we are all resolved on encouraging observance of it, because it is impossible that fear of death, or of anything that might befall him in the field could deter from fullest performance of his duty the man who has effected what he believes to be a mystical union with the God who will judge him if he falls in battle. But this belief does not prevent him in the slightest degree from closest cooperation with his comrades in arms who do not share his faith.

Between him and every other soldier there can be but one rivalry, and that is as to which of them will be first over the top, and which will show the greater prowess when they reach the enemy in his trenches.

Obviously, anything which tends to produce such a frame of mind in a body of soldiers constituting more than one-third of our whole fighting force, is a matter of deepest interest to us all. And therefore, not merely do we acknowledge the great value to the cause we all have at heart of a faith which many of us do not share, but we go further. This meeting in a

spirit that is truly Catholic—Catholic in the most exalted sense—declares the task of supplying agencies by which the religious fervor of every soldier can be stimulated to the highest degree, is not a mere obligation of piety incumbent only or even principally on those who share his faith, but it is an opportunity of patriotism which should be improved by all citizens, since we are all beneficiaries of the valor that it encourages.

Moved Not to Fury or to Hate, but to Cordial Co-operation

And so, my friends, I repeat here with the utmost fervor and the utmost sincerity the expression of joy voiced by Mr. Hughes, Mr. Rockefeller and by Mr. Marshall, that this war has already produced fruit so valuable as to compensate in some degree for the terrible sacrifices of blood and treasure it has entailed, since it has resulted in this meeting and its impressive demonstration that the American people are moved by their various religious beliefs not to fury or hate against each other, but to cordial co-operation in accomplishing the glorious purposes for which our country drew the sword and which are inculcated by every creed represented here, however widely they all may differ on other matters.

But this perfect union for patriotic and humanitarian purposes of all the spiritual and philanthrophic forces in our national life, is even more valuable for what it promises than for what it actually embodies.

Mr. Rockefeller has pointed out with great force that if this war ended tomorrow, the necessity for supplying the spiritual necessities of our soldiers would still remain urgent. And I add my voice to that statement. As Mr. Hughes has well said, the period of demobilization is very apt to be a period of demoralization.

The spiritual forces represented here will not have completed their tasks when victory is gained in the field. The larger and the more complex difficulty will remain of guarding during the period of idleness that must supervene before they are discharged from military service, the morals of these millions we sent abroad, and of preparing them to exercise, when they return, the duties of citizenship with a loyalty as intelligent as their valor in battle has been effective.

Success is already hovering over our banners. Victory in the field is now a matter of but a few hours. The demand for "unconditional surrender," which Mr. Hughes has voiced so eloquently here, which Mr. Wilson formulated the very day we entered the war, when he declared that there could be no compromise with the military autocracy of Germany which had plunged the world into this cataclysm of ruin and disaster, is practically fulfilled.

Dissolution of the German Empire is already in progress. There can be no surrender more complete than disappearance of that military system which the Hohenzollerns established. But with its disappearance, with the fall of imperialism amid crumbling thrones and disappearing armies, will arise those other difficulties—infinitely more complex and wholly without precedent—which Mr. Hughes has out-lined and to which I can make no more than very brief allusion.

The Spirit of Revolution

Revolution after convulsing Russia threatens to overwhelm all Europe. And revolution as we can discern it approaching now, is vastly different from any revolution with which we have become acquainted through history.

The revolutions in France of 1789, of 1830 and of 1848, were essentially bourgeois movements, embodying the deter-

mination of small property owners—professional men, journalists, philosophers, men of business—to obtain certain political rights which they deemed essential to security of such property as they possessed. The revolutions in England of 1640 and of 1688 were successful efforts of large land owners to acquire themselves powers which the Crown was attempting to seize.

But revolution as it has desolated Russia and menaces the whole world, is not a bourgeois movement. It is levelled directly against the bourgeoisie who are now the objects of its fiercest hatred, as aristocrats were to the revolutionary elements of France a century and a quarter ago. And this movement against the bourgeoisie is a movement against the institution of property.

Now the main object for which government is organized is to guard property. When man had nothing of his own except his life and his limbs, he did not establish government to defend them. Not till he began to accumulate property did he realize the necessity for organization to guard and secure it.

How could civilization in any form survive if property—the very foundation of government—be swept away? Here is the problem which is almost certain to confront Christian civilization the moment it is finally delivered from the peril of destruction which for the last four years has menaced it on the battlefield.

If in the days that are approaching we in this country find ourselves compelled to face a tide of revolution which, if unchecked, must make government a force not to protect property but to destroy it—that is to say, which must pervert government to perpetration of the very mischiefs government is organized to prevent—where can we turn for help and strength except to the moral influences represented here not merely by the churches, but by the Salvation Army, the Y. M. C. A., and other philanthrophic bodies which are at once the glory and the strength of this Republic?

Through these forces of morality and justice the tide of American soldiers returning triumphant from the theatre of war will be moved, trained and qualified to become firm pillars of the constitutional system which is distinctively American, an immovable bulwark of the civilization which is called christian.

In this hour of victory over the foe that has threatened us these many months, we need not then falter or quail over other dangers that may hereafter confront us. Whatever difficulties may arise, we will go forward confidently to meet them, because we know that these bodies, representing the spiritual forces of this nation, will remain organized and united. Their union will be permanent, because they have all come to understand—as this great gathering conclusively shows—that however divergent the beliefs they profess, however different the rites they observe, there is one prayer common to them all. It arises in identical words from every edifice dedicated to the worship of God throughout this country. It is a feature of the liturgy which the Episcopalian follows. It is part of the invocations addressed to the Throne of Grace by men and women of all Christian denominations. It animates the fervor of the Jewish synagogue. It ascends to Heaven with the incense that is burned before the Catholic altar. And that prayer is "God bless our land."

While we all remain united and sincere in that supplication, we can with entire safety leave the future of this country and of this civilization to that Omnipotent Power Whose Might and Mercy we acknowledge and on Whose Beneficence we can repose today with renewed confidence, because this vast assemblage affords impressive proof of the deep piety with which the American people are resolved—unanimously and inflexibly—to make order secure, liberty universal and justice supreme throughout the world.

Hon. Charles E. Hughes—

We will now have selections by the Paulist Choristers

The Paulist Choristers

"Send forth Thy Spirit"
"Lift Thine Eyes"

Hon. Charles E. Hughes—

Now that we have heard from Protestant and Jew and Catholic, expressing our unity of purpose, it is fitting that we should hear from the representative of the people of the United States who, bearing the peculiar burden of the administration of our military force, comes to us deeply conscious of the aid and co-operation of these agencies, and bearing a special message by reason of his recent visit to the battlefront. I introduce the Secretary of War,

Hon. Newton D. Baker

My principal duty this afternoon is to tell you, as American citizens, in very brief phrase, some of the things which have already been done by the superb co-operation of the moral forces of America for the making of the great army and the vindication of a great cause; and when I shall have done that, I trust I will have pointed out sufficiently the need of still further co-operation and still further effort.

When America went into this war and the problem came of assembling a great army, I imagine there were many misgivings on the part of people who had read in books some of the accompanying things which had sometimes followed in the wake.

Those who had read, for instance, Tolstoy's "Peace and War," drew a picture of conditions among armies which might well have caused the stoutest heart to quake with apprehension, not for the perils of battle, but rather for the perils of preparation for battle.

Instantly there arose in the United States, however, a determination reaching from one end of the country to the other, that when our boys came back from France they should bring with them no scars except those won in honorable warfare.

Fathers and mothers in communities formed organizations, churches expended their social activities and opened their doors to the young men inducted into the army; societies of all sorts were formed and ultimately coalesced with certain existing agencies as being perhaps the best equipped to carry on this work, and the seven societies which have been enumerated by Judge Hughes this afternoon are the final outcome. They represent the concentrated moral purpose of America for the making of a highly

wholesome and efficient army, and for the preservation of the young manhood of this nation.

It would be quite impossible, even were the time at my disposal much longer than it is, to give you any adequate idea of the American army in France. They are wonderful boys.

I have seen them in every possible situation—living in great camps, billeted among the residences of the French people in villages, sleeping in the haymows and out of the way places of ruined and desolated cities and towns. I have seen them swinging along the country roads, singing and smiling as they drew near to the sound of cannon. I have seen them cutting wood for widowed French women that they might keep their houses warm, helping children and aged people to gather crops which otherwise would have gone to waste.

At the Battle of San Mihiel

I saw them on one particular morning, when the guns had concentrated around the San Mihiel salient until more than 2,500 cannon were simultaneously lifting up their terrible voices over a front of thirty-five miles. I saw them romping over the top and at the enemy until they had executed perhaps one of the most brilliant achievements of this present war.

Broad shouldered and upstanding, characterized by an almost uniform appearance of youth, smooth shaven, clean faces, peerless looking, and utterly undaunted, no matter what the danger, and when wounded and brought back from the battlefield on stretchers and taken to hospitals, still smiling with lifted up faces and sense of having been glorified by having met the great test and having succeeded. Such young men, such an army, can come only out of the homes of a wholesome and moral people.

They can be trained only in an environment that surrounds them with uplifting impulses. They can go forward into battle with that sort of dash only when they understand their cause and know it is just.

And, they can transmute the glory of battle and the courage of the battlefront into those high and enduring qualities of citizenship, when they come home, which are needed for the further safe conduct of this great republic of ours, they can make that transmutation only if they continue to be surrounded by our love, our care, our confidence, and the same sort of provision with which we sent them forth.

The Soldier Remembers no Difference or Distinction

Something has been said—much has been said this afternoon—about the abatement of doctrinal differences and the momentary forgetfulness of the distinctions of creed. It ought to be very easy for us to do that for them. They do not remember any such distinctions or differences.

I stood in a church in France, an ancient Catholic church already partially demolished by shells of the enemy, then within the sound and within the reach of the enemy's guns. I was taken into the meeting then going on, led, as I now recall it, by a couple of Jewish boys, and I found in this Catholic church the Catholic pastor officiating, and when he had gone a certain way he gave over his place to the Protestant chaplain who finished the service in order that all might receive comfort according to their own desires.

I have been in hospitals where Jew and Gentile, Protestant and Catholic, lie side by side, suffer together, hope bravely together, waited upon by nurses and doctors and ministers of religions, sometimes

by accident of their own faith, and often not, but I have heard there no shadow of suggestion of any division among them. They are a cheerful lot.

I heard one boy in a hospital, who had lost both legs and both arms—I said to him, "My lad, you surely had hard luck at the front," and he gave me a smile which has become a permanent possession with me, as he said, "Well, I am glad I have my health and strength left."

I stood by an open grave in France at the end of a line of white crosses, the like of which now reaches almost from the English Channel to the Swiss frontier, and saw an American soldier laid away, wrapped in the flag of his country, and as the procession came up the village road, I was interested to notice that it was headed by the village priest and a Protestant chaplain, arm in arm, and that when the last rites had been performed, the little company of villagers who had followed that lonely boy to his last resting place were made up of old French women and little French children, and they stayed there just to weep over this boy for a moment longer, in order that some day perhaps his mother's heart in a distant land would be comforted to know that there had not been lack of woman's tears at his burial.

Living in the Land of Heroic Adventure

It is a wonderful country, the land of heroic adventure, the land of high thinking and unselfish acting, the place where men's minds dwell upon one thing and one thing only, where all minor differences have been put aside, where men are brothers because they are inseparably drawn to one another by common perils of the most tremendous sort.

They have abated these little distinctions of doctrines and of creed; they have surrendered nothing, each of them, of the faith of his fathers; but they have acquired, and are demonstrating for us and in the eyes of the world, a new and uniting faith. They are showing the virility and virtue with which democracy baptizes her children and makes them one when virtue is at stake.

I have seen those boys in France, and my mind has returned to America with feelings of inexpressible emotion and gratitude that we sent them as we did send them, and that we surrounded them with the agencies with which they were surrounded; that our consciences were awake and quick in the hour of their peril, and that we have sent them to a country where they fight like heroes and live like gentlemen.

I rather imagine from some of the things which have been said here, that there is an apprehension on the part of the committee lest people may fear that the war will come to an early end, and therefore withhold their subscriptions to this fund.

The War for Young American Manhood is not to End

I do not know when this war against the German Empire will come to an end, but I know this, that the war for the salvation of young American manhood has only just begun, and it is going to keep on.

It is true that if the war should come to an early end it will take a long time to get these boys home, and they will have to be put in camps in the United States and gradually filtered back into the industry and life of America and it will be a long drawn-out process and the attacks of homesickness and the desire to get back into the careers of civilian pursuits will be more difficult for them to manage than when they are drawn by the single loadstar which challenges them to heroic action.

There will be need for us to redouble our efforts and to put both arms around these boys, if only one has heretofore encircled them.

Because it has Won Victories over Itself

And therefore, Mr. Chairman and Gentlemen of the Committee, I express these sentiments today, one of congratulation to the American people upon the superb army it has abroad, an army which is winning victories over its enemies because it first won victories over itself.

And the second thought I desire to express is one of appreciation to the American people for their intelligent co-operation, their superb support of those who have been charged with the duty of moulding this army and getting it abroad, the splendid way in which the whole country has come together as one, forgetting every source of separatist difference of opinion in order that the common things might prevail.

And the third sentiment is to say with as much solemnity as I can say it, that even greater difficulties face us in these matters about which we are now concerned, than have faced us in the past.

It would be a tragical thing if all of this youth and virtue, all of this concentration upon high things, be not brought back to us as a high and trained capacity for citizenship.

The nation's greatest asset, the pearl of great price to us, the thing that will make our civilization solid and substantial, make it admired of all men for all time, and give us the greatest comfort that institutions can give to men, that thing is this great-spirited army that we now have abroad.

We must press this campaign forward; we must secure these funds, we must continue the services of the devoted men and devoted women who are there now, sharing the dangers of the front, and the privations of the soldier's life.

We must maintain and increase their activity with our soldier boys, and when those boys do come home, think what an inspiration it will be to them to realize that when they went into battle, forgetting and abating all minor differences in the interest of their patriotic loyalty and desire to do their duty, that we were not found wanting on our side, that we abated our differences, and made a united effort to sustain the thing here for which they were giving their lives there.

Hon. Charles E. Hughes—

We will now sing the verse upon the program "God Save our Splendid Men," led by

Tali Esen Morgan

God save our splendid men,
Send them safe home again,
God save our men.
Keep them victorious,
Patient and chivalrous,
They are so dear to us,
God save our men.

Hon. Charles E. Hughes—

The Benediction will now be pronounced by

His Eminence James Cardinal Gibbons

May the blessing of Almighty God, Father, Son and Holy Ghost, descend upon this vast concourse of people, and may His blessings be poured forth abundantly upon all that will take part in providing for the health and comfort of our brave soldiers who are in the camps or fighting at the front. And may the harmony and concord and enthusiasm which have marked this vast assemblage, be the earnest and the forerunner of the mighty shout of exultation that will pierce the land from end to end when peace shall be declared, a peace that shall be the fruit of a glorious and a decisive victory.

And when our brave boys shall come back, after accomplishing their mighty task, may the anthem of the Royal Prophet be chanted in every church and house of prayer throughout the land. May that glorious anthem of Trust in God Alone spring from every devout and grateful heart, "Not unto us, O Lord, not unto us, but unto Thy Name give glory."

Our Father, Who art in Heaven, hallowed by Thy Name, Thy Kingdom come, Thy will be done on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; lead us not into temptation, but deliver us from evil. Amen.

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